

Gross Error and Hypocrisie  
DETECTED,  
IN  
GEORGE WHITEHEAD,  
AND  
Some of his BRETHREN;

As doth appear from the disingenuous and hypocritical *Answer* he and some others have given to some *Queries* sent to the last *Yearly Meeting* of the People call'd *Quakers*, in the *Third Month*, 1695. by comparing the said *Answer* with the *Printed Books* of the said *George Whitehead*, *William Penn*, and *John Whitehead*, Leading Men in the said Meeting; wherein the great Inconsistency and Contradiction of their present late *Answers* to the *Express Words* and *Sentiments* of their *Printed Books*, is discovered; With a further Account of their vile and pernicious Errours.

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By GEORGE KEITH.

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L O N D O N,

Printed for Walter Kettilby, at the *Bishop's-Head* in  
St. Paul's Church-Yard, 1695.

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TO THE  
FRIENDLY READER.

**T**HE Method I propose in this following Treatise, is, First, To set down the said Queries mentioned in the Title-Page. Next, The Answers given by George Whitehead, and some of his Brethren, and Sign'd by them. Thirdly, The Answers I have faithfully and sincerely collected out of the Printed Books of George Whitehead, William Penn, and John Whitehead, that shew the great Inconsistency and Contradiction of their present late Answer to the express Words and Sentiments of their Printed Books. The which Answers will also give a farther Account of their vile and pernicious Errors, opposite to some Fundamental Articles of the Christian Faith. And here I would have the Reader to understand, That if these Men had by their late Answers contradicted their former Sayings and Sentiments, from any sincere Conviction, and professed Acknowledgment of the vile and gross Errors boldly asserted by them in their Printed Books, I should have been so far from charging of them with Hypocrisie for their so doing, that I should have commended their Ingenuity. But they are so far from any such Acknowledgment, that in their late Answer they referr to the Answer given by them in Publick, to the Objections made against them in Publick: Now it is plain, that by their Answer made in Publick, they mean their Answer and Doctrine, Sayings and Sentiments contain'd in their Printed Books;

## To the Friendly Reader.

so far are they from professing or owning any real Conviction they are under of their former vile Errors. Though it is not improbable that some of them, and particularly George Whitehead, hath some contrary Apprehensions and Sentiments in divers of these weighty Matters, to what he hath formerly, with great Confidence asserted in Print; as not only being his own Principles, but the Quakers Principles. (Tho' I thank God, those Vile Errors asserted by him in divers of his Printed Books, and particularly in that most Antichristian Book, call'd, The Light and Life of Christ within, &c. in Answer to William Burnet; and which he calls the Quaker's Principles, were never my Principles; and in Charity I am apt to believe, nor the Principles of divers others that have with me, gone under that Designation.) But it is easie to apprehend the Reasons why, on supposition that George Whitehead, and some other leading Men among them, have chang'd their Sentiments of latter times to what they formerly Printed, yet they are not so sincere as to own it, and to retract in Publick their Errors expos'd in Publick, even lest such Retraction or Correction should lessen and abate their Honour and Esteem among their too credulous Followers and Admirers; who without all doubt have taken things too much on Trust from them, and suffer'd themselves to be too much influenc'd and led by them into the same Errors; as I have found by sad Experience, how too many of them are guilty of the same Errors with their Leaders. And George Whitehead, and some others so highly pretending to the infallible Teachings and Leadings of the Spirit, both in what they have Preached and Printed; they loving the Praise of Men, and seeking the Honour from below, (Pharisee-like) and not regarding  
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## To the Friendly Reader.

the Honour of God, nor the Danger of Souls by those hurtful Errors wherewith they have poisoned Thousands. If they should Retract or Correct what they have formerly Printed, and is on publick Record, wou'd seem so greatly to reflect on them, and their high Pretences, that they will rather seek to uphold their Honour and Repute among their Followers, than Honour God, or rescue Souls out of the Snare they have brought them into, by a free Acknowledgment and Retraction: But until they so do, they can never have any true Character among sincere intelligent Persons, who are acquainted with their Books, but that they are great Hypocrites. And however in some things of weight, it is possible that George Whitehead, and some others have chang'd their Sentiments, yet I have no ground or reason to think otherwise, but as touching divers weighty Matters of the Christian Doctrine and Faith, he and they are still under great Blindness, Darknes, and Error: Which that they may be recover'd from, and brought to a true Sense, and sincere Acknowledgment of, is my real and sincere Desire. And though some of them, and particularly George Whitehead, notwithstanding his pretended Smoothness at times, have utter'd not only most bitter and injurious Speeches against me, but false and lying Prophecies, with a thus saith the Lord, yet I can truly say, I never felt any thing either in my Mouth or Heart, to rise against any of them, to render them Evil for Evil, Cursing for Cursing; but Good for Evil, Blessing for Cursing; knowing, that all sincere Christians are call'd not to Curse, but to Bless; tho' it hath been too familiar with them so to do to many others in this, as in other things, wresting, and perverting, and misapplying some places of the Holy Scripture, which men-  
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tions the sharp Words and Woes that Christ and some of the Prophets and Apostles gave forth against such as deserv'd them. As if because Christ, and the Prophets, and Apostles, did so Prophecie from an infallible Knowledge, that these Persons against whom they so declared were guilty, and the Woes they pronounced were really Prophetical, that therefore they may do the like. But as the Gifts, and Miracles, and Tongues are not George Whiteheads attainments, so nor has he any just Ground to profess such an extraordinary Spirit of Discerning and Prophecie (nor any at present I know on Earth.) Although the infallible Teachings and Inspirations of the Holy Spirit, I own with all true sincere Christians, to teach us all Truth, and lead us into all Truth that concerns the Salvation of our Souls, as the common and universal Privilege of all the Faithful; but not that Men should lay claim to such extraordinary things, which they can give no satisfactory Evidence of; far less to pour out bitter Curses, and Woes, and Prophecies against them who have deserv'd no such things. But notwithstanding his bitter Words, and false Prophecies against me, I have great Comfort that I feel the Blessing of God upon me, and the Witness of his good Spirit in my Heart, sealing to the Favour of God towards me, and his favourable accepting my Service, and publick Opposition to those vile Errors, that not only too many in America did hold, but George Whitehead, and other leading Men among the People call'd Quakers here in England, are as much guilty of; and which by their unsound and hurtful Books, they have led them in America, and many others elsewhere, into.

And

## To the Friendly Reader

And here in the Close of this Preface and Introduction, I think fit to add that which commonly goeth for George Whitehead's Curse he sent to me in Writing, the same Day Month he and others gave out their False and Unjust Sentence of Excommunication against me, which by his means was gone abroad, and was clandestinely handed about against me, before I gave forth any Copy of it to any. And let the Spiritual Reader, that hath Salt in himself to savour withal, savour and judge, whether this his Prophecie or Curse, as it may be called, hath not come from a malicious Spirit, full of Wrath and Enmity, and doth not greatly bewray and discover his great Hypocrisie as well as Malice, in charging me so much (as he and they have in their Bull of Excommunication) with bitter Expressions, while he is so extremely Guilty himself; persisting in his old way he hath used against some others that differed from him in other Matters, calling them incarnate Devils, Wolves, Dogs, &c. But I am sure neither he, nor any, can give any such Instance of my bitterness, as he hath done in this his pretended Prophecie; wherein I do really judge him as false a Prophet as Zedekiah was; and they may be ashamed, and he in particular, to give these odious and uncharitable Names to many others (having better Works and Fruits of Christianity than themselves) of Baal's Prophets; while several of themselves do more deserve such Designations.

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## To the Friendly Reader.

*The false Prophecie or Curse thus followeth :*

And thus saith the Lord , Because thou hast poured out great Contempt , Scorn, and Reproach upon my Servants and People, I will assuredly pour out, and bring great Contempt and Confusion upon thee. \* Signed,

\* Which he  
saith is in  
love to my  
poor Soul :

*Geo. Whitehead.*

*But whether such Cursing proceeds from true Love, let the Intelligent judge.*

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TO THE  
QUAKERS

Assembl'd in their YEARLY MEETING  
at L O N D O N, this *Whitsun-*  
*Week*, 1695.

Great Objections have been made against you, in many Books, which of late Years have been wrote as well by those who have departed from your Communion, as by others.

But because we wou'd not willingly take an Account of you only from your Adversaries; no nor yet the Advantage which may be had from some of your own Apologists.

We have chosen this Solemn Time of your most General Assembly that you have in the World, when there came of your Number out of all Parts, where any of your Profession live, even as far as from the *West-Indies*, on purpose to attend this your Yearly Meeting at *London*; we have chosen this most proper and convenient Opportunity for you to vindicate and clear your selves, and to give satisfaction to the World, particularly to the

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*Church*

## Seven Queries offer'd

*Church of England*, as to these great and grievous Objections which are made against you.

It is said of you, That as *Hymeneus* and *Philetus* (2 Tim. 2. 18.) did construe the Resurrection Spiritually, saying that it was perform'd Inwardly, within us, in our Souls; and so avoided the Literal and Outward Resurrection of the Body, which the Scripture calls *overthrowing the Faith*; so that you do construe the Resurrection in the same Spiritual Manner, To be the rising again of *Christ*, or the Light in our Hearts, and consequently that the Saints generally have attain'd the Resurrection already; and that there will be no Resurrection of these our Bodies, after they lie down in the Dust.

And not only this, But that you construe likewise those Scriptures which testify of our Lord *Jesus Christ*, in this Allegorical manner, to mean no more than what you call *the Light within*; and that this *Christ*, or Light, is Born, and Crucified, Died, is Buried, Rises again, Ascends, and is Glorify'd within you, that it sheds its Blood within you, and thereby quenches the Wrath of God in you, as your Sacrifice or Propitiation; and that *Christ* has now no other Blood or Body, than what he has within his Saint, or others than he had with his Father before the World began. That the outward Blood of that Man *Jesus*, which was shed at *Jerusalem*, was not the Propitiation, or any Satisfaction to the Justice of God for our Sin, But only the Spiritual Blood shed inwardly within us.

And by these means, when you are ask'd, Whether you believe in *Christ*, that he Dy'd for our Sins,  
Rose

## *to the Quakers.*

Rose again, and Ascended; That by his Blood we are sav'd, &c. You can answer Yea, That you believe all this; and yet mean it all in an Inward and Allegorical Sence; that is, The Blood shed within you, the Light, or *Christ* suffering within you, &c. and thereby deceive others, and your selves, and keep your Meaning hidden and double, that the Truth of what you hold may not be known; which, if in plain Terms told and asserted, wou'd grate all Christian Ears, and shew you to be those miserable *Hereticks* before-told, who brought in Damnable Doctrines; denying the Lord who bought them.

Therefore, that you may clear your selves from this grievous Charge, you are desir'd to give a plain, positive, and direct Answer to these following *Queries*. Your Reasons or Explanations are not requir'd, this not being intended for a Dispute; but only your plain *Yea* and *Nay* to each of these *Queries*, that your Doctrine and Faith may be known.

I. *Do you believe in a Christ without you, now in Heaven?*

II. *Hath he now in Heaven the same Body (tho' now chang'd in Qualities, and Glorify'd) which he assum'd in the Womb of the Blessed Virgin; in which he Suffer'd, Dy'd, was Bury'd, Rose again, and Ascended outwardly?*

III. *Will he return in the same Body outwardly, or without Men, to judge the World in the last Day?*



## Seven Queries offer'd

IV. Will our dead Bodies then arise? The same Bodies in Substance (tho' alter'd in Qualities and Properties) which we now have, and shall lie down in the Dust? Or do you believe an Outward or Literal Resurrection to come, contrary to Hymeneus and Philetus? Do you believe that the Saints, generally, or any of them have already attain'd the Resurrection either before or since Christ came into the World?

V. Do you believe that Christ, or the Eternal Word, was so made Flesh, as that he truly and really became a Man, as truly Man as he was God; and not only, as the Socinians say, That he dwelt in, or did inhabit the Person of that Man Jesus Christ, as a Garment or a Veil as he dwells in, or inspires other Holy Persons, tho' not in so high a degree; or as Angels assume Bodies like Men, wherein they appear, without taking them into their own Nature, or thereby becoming Men.

VI. Is Christ now at this Day, and for ever to come, truly and really a Man, in true and proper Humane Nature, without all other Men?

VII. Was his outward Blood outwardly shed at Jerusalem, the true Propitiation and Satisfaction for the Sins of the World? And is Faith in that Outward Blood so outwardly shed, as the Payment of our Debt, and Satisfaction for our Sins; is this the true saving Faith? Was not his outward Blood, that Blood without shedding of which there could be no Remission, (Heb. 9. 22.) But if your Mystical and Allegorical Notion of Inward and Spiritual Blood; that is, Only  
Light



*to the Quakers.*

*Light and Spirit within may be construd to be that Blood, and that it is shed inwardly at this Day; when as you say in the above Queries, that he has no outward Blood; then it might have been shed before Christ came in the Flesh, or if he had never come: And so renders his coming unnecessary; and our Faith in him, as come in the Flesh, to be altogether vain.*

These Questions may be propos'd to the Assembly, and their Answer demanded.

*W. Lancaster, Chaplain to the  
Lord Bishop of London.*

May 15.  
1695.

*Return your Answer to Dr. Lancaster, at Mr. Wiseman's House, a Chirurgion in Long-Acre.*

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*London*



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London, 3. Day 4. Month, call'd June, 1695.

Friend William Lancaster,

**H**AVING received a Paper of great Objections against Us, the People call'd *Quakers*, with Seven *Queries* therein, subscrib'd *William Lancaster*, directed to our Yearly Meeting in *Whit-sun-Week*, 1695. and deliver'd to some of Us very near the Conclusion thereof, and therefore only read in the said Meeting; which not having any further Time to consider the Contents thereof, or to give any particular Answer thereunto; it was by the said Meeting left to a few to consider and answer, as in the Fear of God, and Meekness of Wisdom we should see Cause. Wherein we observe is noted, *Great Objections have been made against Us, by those who have departed from our Communion, as by others.*

To which we reply, That's True, and they have been answer'd, to which we referr.

And we observe in the said Paper it's said, *We would not take an Account of you only from your Adversaries, &c. and We have chosen this Solemn Time; and again, And We have chosen this most proper and convenient Opportunity, &c.* And then states the several *Queries*, and says, *These Questions may be propos'd, and their Answer demanded.*

Now the Objections having been publick, and our Answers publick, we desire to know who the *Wee* are, that are intended in this Paper; that we may  
apply

## *Their ANSWER, &c.*

apply our selves to them, or give such Scriptural Answers as we hope may tend to Satisfaction. But to repeat Answers in Writing or Print, to we know not who, so often as demanded, to the same things already answer'd, we think it not needful. Therefore have herewith only sent thee a few brief Lines, being grossly wrong'd and mis-represented in the said Objections. And divers of the Queries contain several Questions in them, in different Terms (and some Unscriptural), so not plain and direct Queries, therefore cannot positively be answer'd by our single *Yea* or *Nay*, to each Query, as desir'd. We therefore at present send this general Answer to the Queries for thy Information as followeth, *viz.*

We sincerely believe and profess *Jesus Christ*, and the *Resurrection*, according to the Holy Scripture-Testimony, and to that measure of Understanding which God hath been pleased to give us by his Holy Spirit.

We sincerely believe in *Jesus Christ*, the only begotten Son of the Living God, both as He is True God, and Perfect Man, our *Emanuel* and Mediatour; and as in the Fulness of Time, he was Conceived by the *Holy Ghost*, Born of the Virgin *Mary* in *Bethlehem* of *Judea*; Suffer'd under *Pontius Pilate*, was Crucify'd and put to Death; was Buried, Rose again the third day, and visibly Ascended into Heaven, and was received into Glory; and that this same *Jesus Christ* that was crucify'd, shall so in like manner come (as he was seen to go into Heaven) in Power and great Glory, to judge both the Living and the Dead according to their Works, at the last and great Day of Judgment, in that great Harvest which is the End of the World.

And

## *Their ANSWER, &c.*

And that by *Jesus Christ* there shall be a Resurrection of the Dead, both of the Just and Unjust unto the Righteous Judgment of the great Day; consequently, That the Resurrection is not past, as *Hymeneus* and *Philetus* said, *2 Tim.* 2. 18.

And that the Dead shall be rais'd Incorruptible, every Man in his own Order; and that our low Body shall be chang'd, and made like unto Christ's glorious Body; The Resurrection of the Bodies of the Saints (we believe) shall be Spiritual and Glorious, and that the Sons of God, and of the Resurrection, shall be equal to the Angels of God in Heaven, and shine as the Sun in the Kingdom of their Father: and yet there is such a great Mystery in the Resurrection, as that *flesh and blood cannot inherit the kingdom of God, neither doth Corruption inherit Incorruption*, *1 Cor.* 15.

The whole Sacrifice of *Christ* (whereof his Blood outwardly that was shed was a Part) was of great Price with God for Man's Redemption. *Christ's* Blood that was shed without the Gates of *Jerusalem*, together with the whole Sacrifice of Himself both of Soul and Body, was a true Propitiation and Atonement for Man's Reconciliation and Peace with God, for Remission of Sins, through a living Faith, and true Repentance (in his Name) given and wrought by his Spirit and Word of Power in Mens Hearts, whose sincere Obedience to *Christ*, and walking in his Light being required of them, in order to experience *Christ*, the Author of their Eternal Salvation, and to wash them from their Sins in his own Blood; for without this true Faith, Repentance and Obedience to *Christ Jesus*, Men lose and forfeit the great Benefit of *Christ's* Sufferings,  
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## *Their* ANSWER, &c.

and deprive themselves of that Eternal Redemption and Salvation which he hath thereby obtained for Us, tho' he dy'd for all Men, tasted Death for every Man, and gave himself a Ransom for all, to be testify'd of in due Time, being a true Propitiation for the Sins of the whole World.

From thy Friends and Well-Wishers,

A True Copy.

*John Gratton,  
Samuel Wattson,  
Thomas Lower,  
James Parke,  
John Bowater,  
Geo. Whitehead,  
John Vaughton.*

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## THE SEVEN QUERIES

*Delivered to the Yearly Meeting of the People called Quakers, met at Grace-Church-Street Meeting-House, the 15th. Day of the third Month, 1695. Signed by William Lancaster, with these Words prefixed to his Signing, These Queries may be proposed to the Assembly, and their Answer demanded, by William Lancaster, Chaplain to the Lord Bishop of London; Answered plainly and directly out of the Printed Books of George Whitehead, and William Pen.*

Query I. **D**O you believe in Christ without you now in Heaven?

*Answer.* To this G. Whitehead's Words in his Answer to William Burnet, in his Book called, *The Light and Life of Christ within*, &c. Printed at London in the Year 1668. may be a proper Reply to signify his Perswasion, touching this weighty Question. I shall first recite the Words of William Burnet, as I find them quoted by Geo. Whitehead, in the 38th. page of his Book, *The Light and Life of Christ within*, Baptist. Now the Quakers would be so far from directing Men to go to the Material Temple, That they make it a vain thing to look to Jerusalem, to the Antitype of that Temple; viz. To Jesus Christ as he was there Crucified, or unto that Blood that was there Shed for Justification; p. 24.

"G. Whitehead answereth. The Quakers see no need of directing Men to the Type for the Antitype; viz. Neither to the outward Temple, nor yet to Jerusalem; either  
D "to

## An Answer to

“ to Jesus Christ or his Blood ; knowing that neither the  
 “ Righteousness of Faith, nor the Word of it doth so di-  
 “ rect, *Rom. 10.* And a few Lines after he saith, And  
 “ where do the Scriptures say, The Blood was there shed  
 “ for Justification, and that Men must be directed unto Je-  
 “ *rusalem* for it ?

*Query II. Hath he now in Heaven the same Body (though  
 now changed in Qualities and Glorify'd) which he assum'd in  
 the Womb of the Blessed Virgin, in which he Suffer'd, Died,  
 was Buried, Rose again, and Ascended outwardly ?*

In Answer to this, take *John Whitehead's* Words, in his  
 Postscript to a Book call'd *The Quakers Refuge*, pag. 90. 41.  
 “ I have several times, saith he, deny'd that Christ hath  
 “ now a Body of Flesh and Bones, circumscript, or limi-  
 “ ted, in that Heaven which is above and out of every  
 “ Man on Earth. Again he saith, *ibidem*, “ Christ hath  
 “ a Body, or is in a Body suitable to his Spirit, confi-  
 “ sting of Heavenly Flesh and Bone. Also he saith,  
 “ Wheresoever the Spirit and Life of Christ is, that is in  
 “ the Body of Christ.

*Note.* As he owneth that Christ has a Body that is not  
 the Church, yet he owneth no other Body of his besides his  
 Church, that is circumscript, or limited, out of every  
 Man on Earth. Now by *John Whitehead's* Words it plain-  
 ly appeareth, either that Christ hath not that real Body  
 he had on Earth, which was Crucify'd, &c. or if he hath,  
 it is such as not only every one of the Saints, but every  
 Man, yea and every Creature hath, he denying it to be  
 circumscript or limited. And is not this a fair Inlet to  
 the Popish Doctrine of the real Presence of Christ's Body  
 that suffered, to be in the consecrated bread, as they  
 imagine ?

*Query III. Will he return in that same Body Outwardly,  
 or without Men, to judge the World, &c?*

*Answer.* To this *George Whitehead's* Words, in his Book  
 before-mentioned, call'd *The Life and Light of Christ within*,  
 page 41. are a fit Reply, whereby to give us an Account  
 of his Belief, or rather Unbelief, in this weighty Funda-  
 mental Doctrine of the Christian Faith. “ But three  
 \* Comings of Christ, (saith *George Whitehead*) not only  
 “ that



“ that in the Flesh at *Jirufalem*, and that in the Spirit,  
 “ but alfo another Coming in the Flesh yet to be expected,  
 “ we do not read of; but a fecond Coting without Sin  
 “ unto Salvation; which in the Apostles Days was look-  
 “ ed for.

And one *John Newman* (whom *George Whitehead* answereth in his Book call'd *Christ ascended above the Clouds*) having said from *Rev. 1. 7. Those that pierced him in his Body of Flesh, shall see that Body visibly come again.* To this *George Whitehead* answereth. “ These are not the Words of Scripture, but added; although to add or diminish be forbidden under a Penalty, *Rev. 22. 18, 19.* yet this Man's Presumption leads him to incur that: See also for Answer to him, *Rev. 1. 7, 8. and 13, 14, 16.* in none of which is *Jesus Christ* either call'd or represented as a Body of Flesh visibly to come again; but that he is *Alpha and Omega*, the first and the last. And *Christ* in the Days of his Flesh, wherein he visibly appear'd to the World, said, *Yet a little while and the World seeth me no more, John 14. and 19.* But his second Coming and Appearance without Sin unto Salvation, I own and witness, page 21, 22, of that Book, and page 23. So where they add the Word *Personal*, or *his coming again*, or *Personal Being*, do they not herein shew their carnal Expectations, &c?

And *George Whitehead* in his Answer to *William Burnet*, *The Light within*, &c. page 40. replyeth to two places of Scripture, brought by *William Burnet*, to prove *Christ's* Coming again without us, to judge the Quick and the Dead; where he answereth in these express Words, “ And as to that *1 Thes. 4. 17.* which *William Burnet* brings to prove that *Christ* shall come in the latter end of the World from Heaven above the Clouds. Now, in p. 15. it's said, that we which are alive, and remain unto the coming of our Lord: now I ask, (saith *George Whitehead*) if they did live and remain to a Personal Coming of *Christ* in the Clouds, yea or nay; or can it be reasonably thought to be a Coming that is not yet, that they lived and remained unto, &c. And in Answer to that other place of Scripture which *William Burnet* had brought

## An Answer to

“to prove the Resurrection of the deceas’d Saints after the Bodily Death. *George Whitehead* saith again, that the Dead “in Christ shall arise first, we own to be an Effect of “Christ’s Coming, and know that there is a Dying in “Christ, and being Baptized unto his Death, before a “Coming forth, or Rising in the likeness of his Resurrection, &c. And a little after saith, “But to know “the said States, what it is to Die with Christ, to be “conformable unto his Death, and to partake of the Power “of his Resurrection; these things are hid from that Eye “that is Carnal, &c.

*Note.* He grossly perverteth and misapplyeth these Scriptures only to an inward Dying, and Rising with Christ, and to his inward Coming into the Saints. But though the inward Work of Mortification, and an inward Death and Rising is to be own’d, and which I find not that *William Burnet* in his Words deny’d, and is according to the Scriptures Testimony, and the Saints Experience, yet surely to understand these above-mentioned places of Scripture, of that inward Dying, and Rising, and inward Coming of Christ in the Saints, is a gross Perversion and Misapplication of Scripture; yea, and a gross Abuse of it, especially when it is brought by *George Whitehead* on purpose to contradict *William Burnet’s* Assertion, held in common by all sincere Christians, viz. That Christ is as visibly to Come again as he did visibly Ascend; and that the Bodies of the Dead Saints shall be Raised: And *George Whitehead’s* Reason that he brings to refute *William Burnet’s* sound Assertions in this matter, is most weak and impertinent. As because Christ said, *John* 14. 19. *Yet a little while and the world seeth me no more*; which he brings to contradict Christ’s coming again in Person, without us, to judge the World. It proveth no such thing as that he should never at any time appear to the World; for he limits it for a little time that they shou’d not see him. And the Greek Word or Particle may be well translated not as yet, as it is elsewhere translated: And what a trifling and empty Reason brings he to prove that *1 Thes.* 4. 17. is not to be understood of Christ’s Personal Coming yet to be; as because *Paul* said, *we that are alive and remain, &c.*

## the foregoing Queries.

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as if therefore *Paul* did not mean any Outward or Personal Coming of Christ in that place. *George Whitehead* asking, If they did live and remain to a Personal Coming of Christ in the Clouds, yea or nay? or can it be reasonably thought to be a Coming that is not yet, that they lived and remained unto: For if *George Whitehead* had not been greatly blinded and darken'd with Prejudice against this great Fundamental Doctrine of the Christian Faith, viz. The Coming of our Lord in his glorify'd Person and Body, he might have easily perceived how the Apostle *Paul* used the Word *Wee* for *They*, by a common *Enallage Personæ*, that is used both in Scripture elsewhere, and in other Writers commonly; as when *James* saith, *herewith* (speaking of the Tongue) *curse we men*; and yet *James* himself was no Curser: Like to this place in *1 Thes.* 4. 17. is that *1 Cor.* 15. 51. *Behold I shew you a mystery; we shall not all sleep, but we shall all be changed*; which place, however some pervert and misapply, as if the Change of the living Saints at Christ's outward appearance at the end of the World were not there meant; but some inward Change that the Saints had witnessed before Death, is certainly to be understood of the Change of the Saints Bodies; who then should be found alive at Christ's outward Coming? as generally all sound Christians have understood these places of Scripture, and as I desire to praise God I have always so understood them. And it is too great Evidence of *George Whitehead's* not being taught and guided by the Spirit of Truth in his opposing such sound Christian Doctrine, and plain Testimonies of the Holy Scripture, which every Babe in Christ doth better understand than this high Pretender to high Divine Illuminations. *George Whitehead* by his thus opposing sound Christian Principles belonging to the Fundamentals of Christian Religion, hath laid great Stumbling-Blocks in the way of many that read his Books, who conclude, it cannot be that *George Whitehead* is so taught and led by the Spirit of Truth as he pretends, seeing he contradicts such manifest Truths, so plainly laid down in Scripture. And *George Whitehead* would do well to consider his own Words, pag. 36. of that oft-cited

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ted Book, *The Light and Life, &c.* where he saith, "The Spirit brings to the fulfilling of the Scriptures, and doth not destroy the Truth contain'd in them." Therefore, I say, the Spirit that set him on Work to destroy the Truth of Christ's outward Coming to Judgment at the great Day, and other great Truths declar'd in the Scriptures, is not the true Spirit that gave it forth.

And here again I cannot but a little take notice, how, though very severely, *George Whitehead* blamed *I. N.* for affirming, *That those that pierced Christ in his Body of Flesh, shall see that Body visibly again; alledging, that these are not the Words of Scripture, but added; although to add or diminish be forbidden under a Penalty, yet this Man's Presumption leads him to incur that.* And yet *George Whitehead* in his late Answer to these Queries, useth the Word *Visibly*, with respect to Christ's Ascension, saying, *Article 2d. of that Paper, That he, to wit, Christ, visibly Ascended into Heaven, and was received into Glory.* Now I am sure there is the same ground in Scripture for his visible Appearance and Coming again, as there is for his visible Ascending. But it is worthy of Observation, that though *George Whitehead* professes in his late Answer to these Queries, his belief that Christ visibly Ascended into Heaven, yet he no where in all the Paper, nor any where else that I find, doth openly and plainly declare his Faith, that Christ shall visibly or outwardly appear at the Day of Judgment, so as to be seen as an Object without Men. And though his Words in this his late Answer, would seem to imply, that he did so now believe; for he saith, *and that this same Jesus Christ that was crucified, shall so in like manner come, (as he was seen to go into Heaven) in Power, and great Glory, &c.* Were *George Whitehead* ingenuous, and not too much given to Equivocation in his way of Writing, this might pass currant, they being sound Scripture Words, and according to Scripture. But when we shall consider how when both *John Newman* and *William Burnet* did formerly bring these Words for a Proof of Christ's Outward and Personal Coming yet to be, how *George Whitehead* turn'd off this very place of Scripture from Christ's Personal and Outward Coming to Glory, and wholly apply'd

ply'd it to his inward Coming, Allegorizing the Clouds to Clouds of Ignorance, and Sin in Mens Hearts: And that I do not find that *George Whitehead* hath made any publick Retraction of his said Perversion of this and other places of Scripture, we have but too great ground not to judge this his Confession in his late Answer to be sincere: For if he meant not in this his late Answer, Christ's Outward and Personal Coming, he but deceives his Reader, and especially him or them who sent these Queries. And if he means really Christ's Outward and Personal Coming, he contradicts his former Prints, wherein he hath so manifestly oppos'd it; and yet he is so extremely confident of his former Books, that he refers to them and others, for an Answer to these Queries; as if all were sound wholesome Doctrine contain'd in them, and as if he were not changed from his former Sentiments in the least Tittle or Punctilio. But let us hear his own Words, in Answer to *John Newman*, in his Book call'd *Christ ascended above the Clouds*, page 22. *ad finem*. "But, (saith *George Whitehead*) the same Jesus (as "he was seen Ascend when a Cloud came and received "him out of their sight who stood gazing, *Acts* 1. 9, 10, 11. "it is said) shall so come in like manner, &c. which, tho' "every like manner is not the same, nor all the Clouds "the same, yet the same Jesus certainly cometh in like "manner, his Coming being in the Clouds. And to let us know in what Clouds he meaneth Christ is Ascended above, and in what Clouds he will appear above, he giveth this Title in his Book, in Answer to *John Newman*; *Christ ascended above the Clouds*; i. e. in his Divinity, &c. vindicated from the Cloudy, Erroneous, and Blasphemous Conceits of *John Newman* and his Brethren. And all this wrestling of the plain Scripture Words, *Acts* 1. 9, 10, 11. which *John Newman* brought to prove his Personal Coming and Appearance without Men, *George Whitehead* makes to destroy, if he could, the Faith of that great Truth of Christian Doctrine, viz. Christ's Outward Coming in his Glorify'd Nature and Person of Man, to judge the whole World. Therefore since *George Whitehead* hath told in Print, in Answer to *John Newman*'s bringing that palce of Scripture,

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pture, *Acts* 1. 9, 10, 11. *This same Jesus, &c. shall so come in like manner: That every like manner is not the very same, nor all Clouds the same; and seeing George Whitehead has formerly oppos'd Christ's Personal Coming, or his Coming in Person without us, as a thing yet to be expected, he ought to clear it, what manner of Coming, and what sort of Clouds he doth now understand to be intended in these Words, Acts* 1. 9, 10, &c. For though it be a real Truth, that Christ is Ascended above all Clouds of Sin, and Ignorance, and Errours, as well in *George Whitehead*, as in others, yet I am well assured that was not the Sense intended by the Spirit of Truth in these Words; nor was it the Sense of them that spoke these Words to the Disciples.

*Query IV. Will our Dead Bodies then arise the same Bodies in Substance (though altered in Qualities and Properties) which we now have?*

*Answer.* Hear what *George Whitehead* hath said in Print, in his Answer to *Mat. Coffin* about the Resurrection: That may be a proper Reply to this Query, in shewing *George Whitehead's* Unbelief and Errour, as touching the Resurrection of the dead Bodies of Men. See his Book call'd *The Light and Life of Christ within*, page 69. "There is (saith *George Whitehead*) a Natural Body, and "there is a Spiritual Body; and there are Bodies "Celestial, and Bodies Terrestrial: The Sun, Moon, and "Stars are Celestial Bodies; but Birds, Beasts, and Fishes "are Terrestrial. Now you might reckon him a very "Blind and Ignorant Man, that should put no difference "between the Bodies Celestial, and those that are Terrestrial; or that should reckon the Bodies of the Sun, "Moon, and Stars, and the Bodies of Birds, Beasts and "Fishes, to be all one in Matter and Substance.

*Note.* At this rate Christ's Body now in Heaven is not the same Body he had on Earth, in no respect; for if it be not the same in Substance, i. e. Being or Essence, it is not the same any other way considered. For a great difference it is if one thing differ from another in Qualities and Properties, or in their Modes and Modifications; and one thing may differ from it-self with respect to divers Times, States, and Conditions. But to say a thing



is changed Substantially or Essentially, is to say that thing is no more that thing in any respect, but is annihilated: For whatever Heavenly Excellency and Dignity Christ's Body had when it was upon Earth, which may be in a true Sense acknowledged, being Miraculously and Supernaturally conceiv'd and form'd by the Power of the Holy Ghost, yet seeing Christ did both Eat and Drink, and did Sleep, and Hungred, and Thirsted, &c. it is certain his Body had the Properties and Qualities of our Earthly Bodies, otherwise how could he be said to be made like to us in all things, but without Sin? And seeing Mens Bodies are universally nourished with what they eat and drink; and their Food by certain Digestions, becomes a part of their Bodies, (the Excrementitious part being excepted) we must needs think that Christ's Body was really Terrestrial, *i. e.* had Terrestrial Qualities when it was upon Earth: But now it is Heavenly, endu'd altogether with Heavenly Qualities, as the Bodies of the Saints will be at the Resurrection. And it is false Philosophy to say the Bodies of Sun, Moon, and Stars are in kind quite other Substances from Earthly Bodies. The more true Philosophy and Knowledge of Natural Things, is, that the Bodies of Sun, Moon, and Stars, differ not Substantially or Essentially from Earthly Bodies, otherwise they cou'd not nourish Earthly Bodies as they do. Yea, *George Whitehead* in his Book call'd *The Malice of the Independent Agent rebuked*, page 17. Treating on the Body of Christ, saith, *And we believing such a Change of the Glorious Body of Christ; we do not thereby (nor never did) believe that the Body of Christ which suffer'd, was annihilated, and that his Flesh saw Corruption — No such matter. May there not be then (saith he) a very wonderful Change in the Body, and yet the Substance not annihilated nor destroyed?* Note here, how *George Whitehead* hath contradicted *George Whitehead*, and how inconsistent is he with himself: One while he is a very blind and ignorant Man, (according to *George Whitehead's Philosophy*), That a Body that is Terrestrial, and a Body that is Celestial are one in Substance. Another while again by *George Whitehead's Philosophy*, There may be a very wonderful Change in the Body, *viz.* of Christ, and yet the Substance not

annihilated nor destroy'd. And then, I say, why not also may there not be such a wonderful Change in the Bodies of the Saints, and yet the Substance not annihilated nor destroyed? And though the Scripture distinguisheth betwixt Bodies Terrestrial and Celestial, yet it doth not say these visible Bodies of Sun, Moon, and Stars differ in Substance from Earthly Bodies. *George Whitehead* hath not learned this sort of Doctrine either from the Letter of the Scripture, or the Spirit of God that gave it forth, or from true Reason; but hath it either from his own dark Imagination, or from the dark Imagination of other Men, as dark and ignorant as himself. I had not been so large thus to correct his false Philosophy, but that he maketh use of it here, and elsewhere, to overthrow the Faith of that great Article of Christian Doctrine, plainly testify'd in the Holy Scripture, to wit, The Resurrection of the Body. But seeing *George Whitehead* in his Book call'd, *The Malice of the Independent Agent*, owneth, or seemeth to own, That Christ's Body he had on Earth, is now in the Heavens, and is not annihilated, nor the Substance of it destroyed; how comes it that he so peremptorily disputeth \* against Christ's Personal Existence, and his Personal Coming again, or Appearance, or Personal Being? alledging, it implies him to be a Personal God or Christ; like the Anthropomorphites and Muggletonians conceit of him; and he Argues against any Limitation of Christ's Personal Existence, or being at the Right-hand of God without all Men. But how *George Whitehead* will reconcile this to his Assertion in his Book call'd, *The Malice of the Independent Agent*, where he owns that Christ's Body of Flesh saw no Corruption, but is in Being, and not annihilated. And in his Postscript to the said Book call'd, *The Malice of the Independent Agent*, he saith of Christ's Body, *Though it be Spiritual and Glorious, yet a Body, and therefore not in every place where God is. To be Omnipresent is only proper to God, and not to Bodies.* In my former printed Treatise, call'd, *A Short List of some of the Vile and Gross Errors of George Whitehead, &c.* I noticed *George Whitehead's* Contradiction to *John Whitehead*, about the Body of Christ. But here I would have the Reader notice *George Whitehead's* Contradiction to himself,

\* See his Book call'd Christ Ascended above the Clouds. pag. 21. 22.



in the two above-mention'd Books; as if *George Whitehead*, since he argued against the Personal Being of Christ without every Man, had turn'd *Anthropomorphite* and *Muggletonian*, for asserting that Christ hath a Body in Heaven, that is not every-where. But to assert that Christ hath a Body in Heaven that is not every-where, is neither *Anthropomorphism* nor *Muggletonism*, but sound Christian Doctrine, according to Scripture: For the Error of the *Anthropomorphites* and *Muggletonians* was, and is, That the Godhead is a Body, and circumscribed, and limited to one Place, and not Omnipresent. — But the true Christian Doctrine is, That Christ, as God, is no Body, and yet that the Godhead of Christ dwelleth in that Body, and is most gloriously united to the Soul and Body of Christ's Manhood now in Heaven; and yet that the Godhead is not circumscribed within that Body, but is every-where present; and by special Manifestations and Operations of his Spirit, dwelleth in the Saints.

But again, That it was, and, for ought I know, now is the Mind of *George Whitehead*, That the Bodies of the Saints are not to rise again, to be re-united to the Souls with which they were formerly joined. Let us hear what he saith in his part of the *Christian Quaker*, page 153, where he hath these Words, "Both *Calvin*, *T. D.* the *Schools*, and "divers *Anabaptists* are mistaken in this very Matter, and "see not with the Eye of true Faith, either that the Happiness of the Soul is not perfect without the Body, or "that the Soul hath a strong Desire to a Re-union to the "Body, while they intend the Terrestrial and Elementary Bodies: For this implies the Soul to be in a kind "of Purgatory, or disquietness, till the suppos'd resurrection of the Body. And their Assertion and Determination herein is contrary to what the Apostle saith, "2. Cor. 5.

Note, From *George Whitehead's* own Words here cited, the Argument is as much against the Souls of the deceased Saints now in Heaven having a desire to be united to any Body whatsoever; for suppose they now desire and expect to be united to a Heavenly Body they were not formerly united to, this would as much imply that they

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are in a kind of Purgatory, as to suppose them to desire to be united to that Body they formerly had. But it is disingenuous and unfair in *George Whitehead* to represent it as the general sense of *Calvin*, and the Schools, That the Body to which the Soul of a deceased Saint hath a desire of Re-union, shall be Terrestrial and Elementary, such as it was on Earth. For the more Judicious of all sorts hold, That the Bodies of the Saints at the Resurrection shall be changed in Qualities and Properties, from Terrestrial to Celestial, and from Animal to Spiritual, yet retaining the same Substance and Essence.

Next, Let us hear *William Penn*, in his Answer against *Thomas Hicks*, call'd, *Reason against Railing*; treating on the Estate of the deceased Saints, page 138. "Is the Joy of the Ancients now in Glory (saith he) imperfect, or are they in Heaven but by halves? If it be so unequitable, that the Body which hath suffer'd shou'd not partake of the Joys Celestial, is it not in measure unequal that the Soul should be so long rewarded before the Body?"

"This brings to the Mortality of the Soul (held by many *Baptists*.) or I am mistaken. But why must the Felicity of the Soul depend on that of the Body? Is it not to make the Soul a kind of a Widow, and so in a State of Mourning and Disconsolateness, to be without its beloved Body? which State is but a better State of Purgatory.

Note, Here he plainly maketh his Ignorance and Unbelief to appear, concerning the Resurrection of the Dead, and the deceased Saints. By his Arguing, all the Saints between deceased *Abel* and *Christ*, got all the Resurrection they expected, either in the Mortal Body, or immediately after Death; and so Thousands were raised from the Dead before *Christ*; quite contrary to Scripture, that saith, *Christ* should be the first that should rise from the Dead; and he is the First-fruits of them that sleep. And it is not Christian in *William Penn* thus to ridicule that great Article of the Christian Faith, and to Argue against the inequality of Divine Providence, if the Soul shall be so long rewarded before the Body; whereas the full Reward

is reserved for both at the Resurrection of the Just. And yet this neither proveth the Mortality of the Soul, or that it is in a State of Purgatory before the Resurrection.

And as I have noticed in *George Whitehead*, the like I wou'd have the Reader to notice in *William Penn*, who as they both deny the Resurrection of the Body, as a thing which the deceased Saints wait for; so they both Argue against it from false Principles of false and spurious Philosophy: As that a Body that is Earthly, and Gross cannot put off its Earthliness and Grossness, without any change of its Substance or Essence; a thing so commonly known, not only among Chymists, but to all ordinary Stillers, who know by daily Experience, how gross Bodies are changed from their grossness in great part, and made Subtile or Volatile, and yet remain Body still, and the same Bodies in Substance: And if the Operation of Fire and Mens Art have this Effect upon gross Bodies of Herbs, Stones, and Flesh, to change them in great part; how much more ought we to acknowledge the Wisdom and Power of God, not only can, but will change the Bodies of the Saints from all Gross and Terrestrial Qualities, to be Heavenly and Spiritual; the Husk, or drossy part (that is no more the true Body than Dross in a Lump of rich Oar of Gold is Gold) being excepted.

Query V. *Do ye believe that Christ, or the Eternal Word, was so made Flesh, that he truly and really became Man; as truly Man as he was God, &c?*

For Answer to this, let us hear what *George Whitehead* saith in his Book above-cited, *The Life and Light*, &c. page 39.  
 "As for those Expressions, (saith he) God-man being  
 "born of *Mary*, we do not find them in the Scriptures;  
 "nor do we read that *Mary* was the Mother of God,  
 "but in the Pope's Canons, Articles, &c. And page 47.  
 "he saith, What Nonsense and Unscripture Language  
 "is this, to tell of God being Co-creator with the Fa-  
 "ther; or that God had Glory with God; doth not  
 "this imply two Gods, and that God had a Father, let  
 "the Reader Judge.

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*Note.* Is not this the very Argument of *Arians, &c?* I wonder what *George Whitehead* will make or hold concerning *Christ* at last. One while that visible Man, born of the Virgin, was not the *Christ*; for *Christ* was never seen with a Carnal Eye: Which Expression *George Whitehead* defends, *The Light and Life*, page 62, and brings that place in *John* 14. to defend it. *He that seeth me, seeth my father also*: Where it is plain, by sight, in that place, *Christ* meant a Spiritual Saving Knowledge and Faith of *Christ*, which whoever have, they know the Father also. But *Christ* told the *Jews* they did see him, and did not believe in him. Another while with *George Whitehead* to say, *Christ, or the Word, was with God, and had Glory with God before the World was, or was a Co-creator with God, is to imply two Gods*. Thus by *George Whitehead's* way of Reasoning, *Christ* was neither visible Man, nor the invisible God; but what else he cannot tell. It is strange that he should thus Argue against *Christ's* being God with God, when the Scripture saith expressly, *John* 1. *The Word was with God, and that Word was God*. And *Christ* said, he was glorify'd with God before the World was: And was he not the Son of God by an Eternal Generation, and yet One God with the Father? If *Christ* had only a Father as he was Man, then he was not God by Eternal Generation.

Query VI. *Is Christ now at this day, and for ever to come, truly and really a Man, in true and proper Humane Nature without all Men?*

For a Suitable Reply to this, hear *George Whitehead*, who, if he hath not denied him to be Man, yet whether he hath not denied him as Man without us, to be the Object of our Faith, let the Judicious Reader judge, in his Book call'd *The Light and Life*, &c. page 61. "Another while (saith he) People must seek their Saviour above the Clouds and Firmament, contrary to the Righteousness of Faith, *Rom.* 10. Another while they must seek to *Jerusalem* for Justification, to the Blood that was there shed, contrary to *Deut.* 30. 12, 14. and *Rom.* 10. "And in page 45, 46. he saith, But if he say he hath sought *Christ* at such a Distance by Faith. [*He goes on*]

"I ask, if the Object or Foundation of Faith be divided from the Faith; or if the living Faith doth not stand in the living Power of God? And whether the Righteousness of it doth tell of seeking and finding Christ above the Clouds, Stars, and Firmament? But why tells he so much of *above the Clouds*; are not the Clouds and Circumference of the Heavens as well under us as above us?

*Note.* It is evident here from *George Whitehead's Words*, That to him Christ without us is not the Object of Faith; and to direct Men to Christ above the Clouds, is contrary to *Deut. 30.* and *Rom. 10. 6.* and oft he perverteth this place of Scripture in that and other his Books, and hath led many into the same gross and vile Errours with him; as if it were contrary to *Deut. 30.* *Rom. 10.* to direct Men to Christ without. But no such thing doth so appear either from *Deut. 30.* or *Rom. 10. 6.* or from any other place of Scripture. But on the contrary, there is a plain Direction, *Rom. 9. 10.* to Christ without, as well as in *Rom. 10. 7, 8.* to Christ within: For the one doth not exclude the other, and yet Christ is but **One**. For though we have not his Person and Body as Man within us, yet as he is that Word that was with God in the beginning, and is God, he is in all Men. But there is a plain Direction in *Rom. 10. 9, 10.* to Christ as he rose again from the Dead; and to be sure that was without us. And a great stress the Scripture layeth on the true Faith and Confession of that great Truth, as being a necessary Terms of Salvation. *If thou shalt confess with thy Mouth, and believe with thine Heart, that God hath raised Christ from the Dead, thou shalt be saved.* This is more than a bare Historical Faith: It must not be a Faith, or a bare Notion of Faith, only in the Head and Brain, but it must be in the Heart, and have its Root and Rise from the Word of Faith in the Heart: And in *Heb. 12. 2.* as in many other places, there is a Direction to Christ without us, as the Object of Faith; together with God, and Christ, and the Holy Spirit, not only as without us in Heaven, but every where present as well as within us. And to deny that both God and Christ,

Christ, consider'd as without us as well as within us, is the Object of our Faith, is not only great Unchristianity, but worse: For to deny God to be the Object of our Faith without us, is as much as to say, God is not without us; or if he be, we are not concern'd to believe it. But did not Christ direct his Disciples to pray to God, saying, *Our Father which art in Heaven*; and was that only within Men? It is strange how he would limit and confine the Object of Faith only to God and Christ within. This has given great Occasion to some to charge *George Whitehead* and others with Idolatry: For if the God and Christ, that is the Object of *George Whitehead's* Faith be only within, and not without, he has not the true God and Christ for the Object of his Faith. — But if this be an Inadvertency in *George Whitehead*, he ought to correct it, and remove the great Offence he hath cast in the way of many; who have occasion given them by his unsound Words, to think he, and many of his Brethren, neither worship the true God, nor the true Christ, who would confine the Object of Faith only to be within. And for *George Whitehead* so to taunt *William Burnet* for his saying, *Christ is to be sought and found above the Clouds, Stars, and Firmament*, bespeaketh him that he was then, at least, when he so wrote, too much leavened and corrupted with *Ranter's* Notions, that held God and Christ, Heaven and Hell, and Devils, to be no-where but within Men; or at least as some of 'em held, That God is no-where to be minded but as within: For though no Man can have a true and saving Knowledge of God, and true and saving Faith in him, but as it is wrought in him by the Spirit of God within, yet that true Faith and Knowledge respects him as Omnipresent, as well as Omniscient and Omnipotent, and in his other infinite Perfections: And it is a miserable wrestling and perverting of that place, *Rom. 10*, as if Christ were not as really to be minded as an Object of our Faith in Heaven without us as within us; whereas it is plain that place is to be understood of Christ's Body: So that we are not to say, *Who shall bring it down to us from Heaven?* and the *Jews* were not to expect that Christ in *Moses's* time, nor long after, should come



come down from Heaven, to assume and take a Body until the fulness of Time: And now that Christ's Body is ascended, that we are not to say, Who shall bring him down to us in that Body? But this doth not hinder, that by Faith and Meditation we should respect him now in Heaven, as the real Object of our Faith, Love, and Obedience; or that we should not in Faith hope for his real Coming again in his Glorify'd Body in the time appointed.

And his Philosophy, wherein he would seem to be some Body, is false and vain, in taking *William Burnet* to Task, for telling of Christ so much above the Clouds, and querying, Are not the Clouds, and Circumference of the Heavens as well under us as above us? I say, to speak properly, according to the best Rule of either Philosophy, or Divinity, or Astronomy, the other Hemisphere of the visible Firmament is not under us, but above. Above hath relation to the Earth, as the Centre; and so whatever is remote from the Earth, more or less, whether in this or the other Hemisphere of the Heavens, is above. And the Scripture also teacheth us this Language, *Exod. 20. 4.*

*Query VII. Was his outward Blood outwardly shed at Jerusalem, the true Propitiation and Satisfaction for the Sins of the World, and is Faith in that Blood, &c?*

To this *Query* we have full and plain Answers from *George Whitehead*, and *William Penn*, out of their Printed Books, sufficient to shew their Unbelief, and Antichristian Doctrine, directly contradicting the Doctrine of the Holy Scriptures in this great Fundamental Article. Let us first hear *George Whitehead*, in his Book call'd *The Light and Life*, &c.

"It is confessed (saith he) *page 56.* That God by his own Blood purchas'd to himself a Church, *Acts 20.* ---  
 "Now the Blood of God, or that Blood that relates to God, must needs be Spiritual, he being a Spirit: And the Covenant of God is Inward and Spiritual, and so is  
 "the Blood of it, *George Whitehead, page 56. The Light and Life of Christ within; and page 55.* Where do the Scriptures use those Expressions, and so much vary about

“ the Blood of Christ, as one while to say, that the  
 “ shedding of that Blood Outwardly was the merito-  
 “ rious Cause of Salvation: Another while the Word  
 “ *shedding* to be left out, and the stress laid only upon  
 “ that *Blood* it-self, which the Soldier shed or let out of  
 “ his Side with a Spear; which was after he was put to  
 “ Death: And *page 59.* of the same. To say that Mate-  
 “ rial Blood, (*viz.* of the Sacrifices under the Law) was  
 “ a Type of that which was Material, *viz.* the Visible  
 “ and Material Blood of Christ, shed upon the Cross.  
 “ This is to give the Substance no Preheminence above  
 “ the Type, (especially if neither of them be Mystical  
 “ nor in Being) or like as if one should say, one Type  
 “ was a Type of another; and *page 38.* of that same  
 “ Book. And where do the Scriptures say, the Blood  
 “ was there shed for Justification; and that Men must be  
 “ directed to *Jerusalem* to it, when as that Blood shed is  
 “ not in Being? citing *page 40,* *viz.* of *William Burnet's*  
 “ Book.

And whereas *William Burnet* had said in his Book as  
 cited by *George Whitehead*, The Blood shed upon the Cross,  
 the Material Blood, meritorious to Salvation, sprinkles the  
 Conscience, Sanctifies us, Justifies, Redeems; *George White-*  
*head* answereth in these express Words following: “ Ob-  
 “ serve here a twofold stress is laid upon that Blood;  
 “ *First*, Merit to Salvation; *Second*, Works of Sanctifica-  
 “ tion; and so he hath set it up above God; for God  
 “ could not save, he saith, and yet is not in Being:  
 “ [*gross Absurdity!*] whereas Sanctification being a real  
 “ Work inward, that is certainly in Being which Ef-  
 “ fects it.

Note. Here it is plain that *George Whitehead* doth  
 altogether deny Justification by that Outward Blood,  
 or that it was the meritorious Cause of Salvation.  
 And in this he agreeth with *William Penn*, that saith,  
*One outward Thing cannot be the proper Figure or Re-*  
*presentation of another; nor is it the way of Holy Scripture so*  
*to teach us. The Outward Lamb sheweth forth the Inward Lamb.*  
*page 97.* of *William Penn's* part of the *Christian Quaker*. And  
 thus by his Doctrine, the Priests, or High-Priests under the  
 the



the Law, were no Type of Christ without; and we have no High-Priest without us in any Heavens without us: And that most Holy Place, made without Hands, into which the Man Christ is enter'd, that was signified by the High-Priest going once every Year into the most Holy Place, made with Hands, is not any Place without us. The Body that Christ offer'd on the Cross no more than the Blood, was no real Sacrifice without us, that made any real Atonement: But that only Sacrifice and Blood that makes the Atonement, is the Body and Blood of Christ within.

*Note again.* But why should there be any Sacrifice or Atonement made by Christ within, to make Mens Peace with God, or satisfy Divine Justice; according to the Doctrine both of *William Penn* and *George Whitehead*, more than without?

It is altogether vain and superfluous. First let us hear *William Penn's Reason against Railing*, page 91. "And forgive us our Debts, as we forgive our Debtors; where (saith he) nothing can be more obvious, than that which is forgiven is not paid: And if it is our Duty to forgive without a Satisfaction received, and that God is to forgive us as we forgive them; then is a Satisfaction totally excluded. Mark these Words; they deserve to be put in Capital Letters. But if a Satisfaction be totally excluded, then there is no Satisfaction made by Christ within more than by Christ without, by his Doctrine. And again, Let us hear *George Whitehead*, page 51. *The Light and Life of Christ within*; "Is it good Doctrine to say that God pacify'd God when he saw himself angry? For, says the Baptist, it was God-Man that did it, &c. But tho' *George Whitehead* finds fault with the Expression God-Man, as not being Scripture, yet *Edward Burroughs* owneth it, saying, page 138. in his *Collection*; We prize the Lord Jesus Christ, God-Man, to be precious unto us. And if *George Whitehead* say by God-Man, *Edward Burroughs* meaneth not Christ without, but Christ within, as I will not contradict that to be his meaning; for he blameth *John Bunian* for saying, *The Spirit of Christ leadeth to Christ without*; and saith it is contrary to *Rom.* 10. 6, 7, 8. and

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asketh his Reader whether this be not near to Popery, *p. 306*. But allowing that by *Christ, God-Man, Edward Burroughs* meant only *Christ within*. Where doth *George Whitehead* find such an Expression in Scripture for *Christ his being God-Man within*, but not *God-Man without*? And seeing, according both to *William Penn* and *George Whitehead*, no Satisfaction is needful to satisfy God for the Debt of Men's Sins, for that would hinder free Forgiveness. Why do they both justify *William Smith's* Saying, *Christ in us offereth himself a living Sacrifice to God for us, by which the Wrath of God is appeased to us*? See *George Whitehead*, page 44. *The Light and Life of Christ within*; and *William Penn's* Rejoinder to *John Faldo*, page 284. where he not only justifieth *William Smith's* Words, but labour-eth to confirm them, saying, *That Christ offers himself in his Children, in the Nature of a Mediating Sacrifice*. But here it is fit to ask *William Penn* some Questions: If Satisfaction be totally excluded, because a Sin or Debt cannot be both paid or forgiven, what need is there of a Mediating Sacrifice of *Christ within Men* more than without them? Secondly, Seeing it is the Nature of all Sacrifices for Sin, that they be slain, and their Blood shed, how is *Christ* slain in his Children, and when? for we read in Scripture, that *Christ* liveth in the Faithful, as he did in *Paul*, but not that he is slain in them. Thirdly, If any slay the Life of *Christ* in them by their Sins, doth not that hinder the Life to be a Sacrifice by *Geo. Whitehead's* Argument; That the killing of *Christ* outwardly being the Act of wicked Men, could be no meritorious Act? Fourthly, Where doth the Scripture say *Christ* offers up himself in his Children a Sacrifice for Sin? Fifthly, Is not this to make many Sacrifices, or at least to say that *Christ* offers himself often, yea Millions of times; contrary to Scripture, that saith, *Christ offer'd up himself once*? Sixthly, Why could no beast under the Law that had a Blemish be offer'd, but to signify that *Christ* was to offer up himself in no other Body but that which was without all Sin? Seventhly, Why was it prophesied of *Christ*, *A Body hast thou prepared me*; why not *Bodies many*, if he offer up himself in the Bodies of all

all the Saints? *Eighthly*, Is not this to make the Sacrifice of Christ in his own Body of less Value and Efficacy than his Sacrifice in *William Penn's* Body? Because the Sacrifice of Christ in that Body that was offer'd at *Jerusalem*, was a Type, but this in *William Penn's* Body the Antitype; That the History, This the Mystery \*. *Ninthly*, \* *As he calls it in Answer to Joha Faldo.* Doth not this strengthen the *Papists* in their false Faith, That Christ is daily offer'd in the Mass and unbloody Sacrifice? But *whereas William Penn* argueth, That as Christ, or the Spirit, Prayeth, or maketh Intercession in the Saints, why doth he not also offer up himself in them? The Answer is easie; The one is expressly affirmed in Scripture: The other not; nor is so much as to be proved by any just Consequence, in a strict sence of the Word *Sacrifice*; for it is not the Work of the Mediatory Spirit of Christ in the Saints, to offer up himself a Sacrifice in Men, but to apply the Vertue, Merit, and Efficacy of that Sacrifice of Christ outwardly offer'd to the Souls of Men for the Remission of Sin, Justification before God, and Peace with God. And tho' it is said in Scripture, that *Christ remaineth a Priest for ever*, and *he is the Propitiation for our Sins*, yet it is not said he is *fo* in us, but with the Father in Heaven: And we have a *High-Priest that is gone into Heaven*. Nor do I judge it safe to allow any such Unscriptural Phrase or Doctrine, That Christ offereth up himself in us a Sacrifice in us, to appease the Wrath of God, though Christ's Mediation in the Saints may be allow'd in a qualified Sence, but not in the nature of a Sacrifice, but in other respects, unless the Word *Sacrifice* or *Offering* be taken not to be an Offering for Sin; but more generally, and by way of Allegory, as the Prayers and Alms of the Saints are call'd Sacrifices.

*Note.* That in the Book of Homilies, *William Penn's* Argument against Christ's Satisfaction for our Sins, is effectually answered at large, (*viz.*) in the *Sermon of Salvation*, First Part. Where the Objection or Argument of *William Penn*, is in Matter and Effect duly and fully answered, according to Scripture, *viz.* That God by his great Wisdom in this Mystery of our Redemption, hath so tempered his Justice and

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and Mercy together, that he would neither by his Justice condemn us unto the Everlasting Captivity of the Devil and his Prison of Hell; Remediless for ever without Mercy: nor by his Mercy deliver us clearly, without Justice or Payment of a just Ransom. But with his endless Mercy he joined his most upright and equal Justice, &c.

And whereas *George Whitehead*, in his Reply to *W. Burnet* as above-cited, blameth him for attributing to the Blood of Christ that was shed upon the Cross, First, *Merit to Salvation*, Secondly, *Work to Sanctification*. It is evident he owneth it to be neither.

But as he is most highly jurious to that precious Blood, and to him that gave it for us; so he most unfairly chargeth *W. Burnet* with saying, *God could not save, and so setting up that Blood above God*. For *W. Burnet's* plain Sense was, as is obvious, (more especially to him that shall read his Book), That Christ as God, *without being Man as well as God*, could not save us; he having appointed to save us, not without, but by the Man *Christ Jesus*, as the Scripture testifieth, which chargeth no Imperfection or Impotency any more upon God, than to say God cannot lye, nor do any thing contrary to his Holy Council and Purpose.

And it is gross Ignorance and Errour in *George Whitehead*, to make it a Contradiction in *William Burnet* to say, as he chargeth him, p. 8. "Men ought to look to *Jesus Christ* as "he was there crucified, viz. at *Jerusalem*, or to that Blood "that was there shed for Justification." And again to say, "That *Christ* that restoreth Man's Loss, is both to be sought "and found in Heaven, viz. above the Clouds and Firmament. For this is no Contradiction, but a most necessary "and comfortable Truth, as well as that God and Christ "are to be found in our Hearts."

But it is wonderful Blindness and Inconsiderateness in *George Whitehead*, as well as in many of his ignorant Brethren, whom he hath been a great Means, by his unsound Books, to darken rather than to enlighten; not to consider, That as God hath appointed divers subordinate Causes to work together in the producing of Natural Effects, all concurring in Harmony together with himself, the greatest and supreme Cause above all, who is in all, and through all:

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So in the Work of our Salvation, God hath appointed together with himself, divers subordinate concurring Causes, to effect and perfect it; so as that God himself is our Saviour, so he hath appointed Christ, even the Man *Christ Jesus*, to be our Saviour together with himself; and the Blood, Death, and Sufferings of Christ, and his most Holy and Perfect Obedience testified thereby; also his Resurrection, Ascension, and Mediation, without us, as well as the Work of his Spirit in us, together with the other much more inferiour, but yet greatly valuable and profitable, outward, instrumental Helps and Means, as the Holy Scripture, Preaching, &c. in harmony to concurr together in the Work of our Salvation.

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# P O S T S C R I P T.

**I** Take notice of a late Book published against me by Th. Elwood, call'd, Truth defended, &c. (but whose true Name should be Falshood and Hypocrisie weakly defended) being a pretended Answer to my two late Books; the one detecting the Injustice of their Excommunication against me, who were a leading Party of the Yearly Meeting of them-call'd Quakers; the other detecting the unjust Proceedings of that Party at the said Yearly Meeting, and giving a List of the vile and gross Errors of some of their principal Teachers, as George Whitehead, William Penn, &c. To the which pretended Answer of Th. Elwood above-mention'd, as also to some of the chiefest of his Forgeries and Pretensions, and gross Abuses in his former Book, call'd, A farther Discovery; it is probable a due Answer may be given in due time. But I thought it not proper to muddle with his said Book in this Treatise, farther than to show briefly in a few Lines, two or three silly Juggles which Thomas Elwood useth to cloak and excuse some of his guilty Brethren.

The first is in page 108. of his late Book, call'd, Truth defended, where to excuse and cloak George Whitehead's most unsound and impious Doctrine, saying, The Quakers see no need of directing Men to the Type for the Antitype, viz. neither to the outward Temple, nor yet to Jerusalem; either to Jesus Christ, or his Blood. He alledgeth it should have been printed either for Jesus Christ, or his Blood; the Word (to) there next before (Jesus Christ) being through mistake set instead of (for), which it should have been; and in the Book, he saith, which he hath, he finds it hath been so amended with a Pen, and the former part of the Answer shews it should have been so: But that this is a dull and silly Juggle, is easie to perceive; for, first, whereas he saith the Word (to) was through Mistake set instead of (for), Who hath told him this? If George Whitehead, why did he not Name him? for he was the only proper Person to tell him this, being the Author of these Words; and every Mân is the best Corrector of his own Words. Secondly, Who mended it in the Book he hath, and when was it amended? Thirdly, Why was not this Amendment made

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*in all the other Books or Copies, as well as that one? And how is it, that after Sixteen Years the Book hath been in print, we never heard of such Amendment till now? And why was it not put in the Book as an Error of the Press, seeing many less Errours are usually corrected? But, Fourthly, Seeing not only we find the same Expression elsewhere in that Book, but that it is a principal part of the Design of that whole Book, to take off People from looking to Jesus Christ without, as he suffer'd at Jerusalem, or to his Blood, as it was shed there for Justification, as any will perceive that either seriously considers the Book it-self, or the Passages cited out of it, it is manifest it was no Mistake or Error of the Press. Now that the same Expression is elsewhere in that Book, see page 61. where he blames William Burnet's Doctrine in these Words: Another while People must seek their Saviour above the Clouds and Firmament, page 33. contrary to the Righteousness of Faith, Rom. 10. 6. Another while, they must look to Jerusalem for Justification to the Blood that was there shed, page 24. contrary (saith he) to Deut. 30. 13, 14. and Rom. 10. Note how he useth the Word to here, and in the same sense as in page 38. And why did not Thomas Elwood tell us that place was also mended in his Book. And, Fifthly, The Amendment made by him helps not the Matter, the Word to, and for, in this respect and case having one signification: For to all true Christian Ears, it is as offensive to say, We are not to be directed to Jerusalem, the place where Christ suffer'd, for Jesus Christ, or his Blood, as to say, to Jesus Christ, and his Blood; for all true Christians, by Faith and pious Meditations, (though not by the Bodily Eye, which was not intended by William Burnet) are directed to look as well for Jesus Christ as to him, as he suffer'd at Jerusalem for their Sins, that God might pardon them upon sincere Repentance, and Faith in Christ. And though the Temple at Jerusalem was a Type of Christ's Body, yet I no where find either in Scripture, or in any approved Author, that Jerusalem was a Type of Christ, but it was the place whereabout he suffer'd and where he was sentenc'd to Die; which is a weighty Circumstance, necessary to be believ'd by them to whom it is preached, viz. That Christ suffer'd for our sins without the Gates of Jerusalem. And though the Types are not to be practis'd, as some of the People call'd Quakers, have in their Declarations showed, how some of the Types pointed at the Spirit's Teachings, and inward Operations; and in that respect directed to the Type for the Antitype, why also may not, and ought not the like Directions or Instructions be used, to show how the Types pointed to Christ without, as well as some of 'em pointed to the Spirit of Christ within, and to his inward Operations.*

*A Second dull and silly Juggle of Thomas Elwood, and of George Whitehead also is, in their excusing Solomon Eccle's Blasphemy, in saying, The Blood that was forc'd out of Christ's Side by the Spear, &c. was no more than the Blood of another Saint; which they both seek to excuse, (and whose Excuses I have shewn to be deceit-*



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ful, and may further shew): And to blind and hoodwink the Reader, they bring some of Solomon Eccle's Words, wherein they say, he did speak highly of the Blood of Christ, and new Covenant, as more excellent, and Living, and Holy, and Precious, than is able to be uttered, &c. and this, saith George Whitehead, might have satisfied any Spiritual or unbiassed Mind. But that this is thick and palpable Deceit in George Whitehead first, and next in Thomas Elwood, is plain, because in that very letter of Solomon Eccle's, cited by George Whitehead, Solomon Eccles maketh a distinction of Blood; and so doth George Whitehead, calling the Blood of the new Covenant, inward; and Solomon Eccles expressly denieth that Blood that came out of Christ's Body, after he was dead, to be the Blood of the New Covenant: So when he affirmeth the Blood of Christ to be more excellent, &c. he tells plainly his meaning, that it was not that Blood that came out of his Side after he was dead; so this thick and palpable Deceit of both is discovered. And what a poor and silly Off-come makes he to excuse that most unchristian Saying of William Penn, viz. This Seed must be inward and Spiritual, since one outward Thing cannot be the proper Figure or Representation of another; nor is it the Way of Holy Scripture so to teach us: The Outward Lamb shews forth the Inward Lamb: And whereas in Answer to this, I said, If this be not a plain Denial of Christ to be any outward Being, having any Bodily Existence without us, I know no English. All his Answer I can find to this, is a silly Joke: saying, For a Scotchman not to know English, is not so great a Wonder as it would have been if he had said, he knew no Scottish: But until he give a better Answer, it remains as a great Reflection he casts on the English; That the outward Types of the Law, as the Sacrifices and Pascal Lamb, were not Types of Christ without, but of the Lamb within; which, I am sure, is not true Doctrine, neither English nor Scottish.

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## F I N I S.